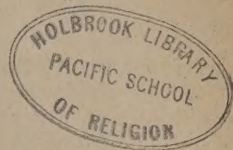


The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California

OCTOBER 6, 1955



The Five Years Meeting Convenes

October 20 - 26

What indeed is happening as a thousand Friends, some of them from Europe, Asia, Africa and the Caribbean, converge like spiritual streams at Richmond, Ind., for the eleventh gathering of the Five Years Meeting of Friends? Why do we come? What spiritual lure draws us together? What is the inward hope by which we meet expectantly to pray, think and move together in united service?

As Friends now start their separate journeys and as those in the Richmond area anticipate their coming, such questions should stir our minds and prepare us for the six days of meeting that can bring a tidal lift into our local Meetings and Yearly Meetings as we return again home.

The Program Committee has prepared well for these sessions, but the true significance of our fellowship cannot be scheduled. The baptism of love and power that can give us a re-birth does not come as an item on a program—it comes through the expectant hearts of a prepared people in a visitation of the Holy Spirit before whom all programs must yield place.

It may be, please God, that we shall experience a deepened fellowship until, as in the year 1652, we can say truly, "The Kingdom of Heaven did gather us, and catch us all, as in a net."

A Parent's Prayer

Oh, Heavenly Father, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say and to answer all their questions kindly. Keep me from interrupting them, talking back to them and contradicting them. Make me as courteous to them as I would have them be to me. Give me the courage to confess my sins against my children and to ask their forgiveness, when I know that I have done them wrong.

May I not vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes or resort to shame and ridicule as punishment. Let me not tempt my child to lie and steal. So guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness.

Reduce, I pray, the meanness in me. May I cease to nag; and when I am out of sorts help me, Oh Lord, to hold my tongue.

Blind me to the little errors of my children and help me to see the good things that they do. Give me a ready word for honest praise.

Help me to grow up with my children, to treat them as those of their own age, but let me not exact of them the judgments and conventions of adults. Allow me not to rob them of the opportunity to wait upon themselves, to think, to choose, and to make decisions.

Forbid that I should ever punish them for my selfish satisfaction. May I grant them all their wishes that are reasonable and have the courage always to withhold a privilege which I know will do them harm.

Make me so fair and just, so considerate and companionable to my children that they will have a genuine esteem for me. Fit me to be loved and imitated by my children.

With all thy gifts, Oh, Great Jehovah, give me calm and poise and self-control.

Garry C. Myers
Cappers Weekly



Pictured here are Lawrence and Emma Kendall Peery of Throntown, Indiana, their two year old daughter, Lynn, and their triplets, Alan, Robin and Vivian, born February 5. They are active members of Sugar Plain Meeting, and in Yearly Meeting and Five Years Meeting work. From this Friends family, which contains as far as we know the only set of Quaker triplets, comes the Parent's Prayer above, which is pasted above the kitchen sink in the Peery household.

Five Years Meeting Plans

Friends planning to attend the sessions of the Five Years Meeting of Friends, held October 20-26, in the Friends Meetinghouse at 15th and east Main in Richmond, Indiana, should write to the Hospitality Committee for accommodation Edith Smith, 25 North 21st St. Richmond, Indiana, is in charge.

Registration for the sessions will be from 10:00 a.m. until 2:00 p.m. Thursday, October 20, in the mail room of the East Main Street Meetinghouse. Those who have sent in hospitality reservations will be pre-registered, but should report to the registration tables for badge and other instruction.

The first business session will begin at 3:00 p.m. on October 20. The keynote message will be given that evening at 7:30 by Elton Trueblood.

Printed programs will not be issued until shortly before the sessions. Friends wanting information may secure advance copies of the mimeographed program from the Five Years Meeting office at 10 Quaker Hill Drive, Richmond, Indiana.

Members of the Program Committee have served faithfully in preparing the program of the Five Years Meeting sessions. Homer Coppock is chairman; others are Rendel Carey, Lilith Farlow, Helen Hole, Thomas Jones, Lela Mills, Merritt Murphy, Ellen Robinson, Ed Hinshaw, Christiana Nicholson, Ernest Lamb, Leonard Hall, Emmett Frazer, Ashton Otis, Blain Bronner, Burton Hill, Margaret Pennington, Arthur Watson, Dal Benton, Thomas Bodine, George Badgley, Algine Newlin and Carolyn Pipkin.

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Editorials . . .

Our Ministry of Reconciliation II

"Thou shalt love the Lord thy God with all thy mind. . . . Let this mind be in you which was also in Christ Jesus. . . ."

How right one can be at heart, and how wrong in point of view; how genuine in spirit, how mistaken in opinion. How important therefore to bring heart and mind into accord!

That, of course, is more easily said than done, for God's will and one's belief about his will may lead in opposite directions. How many erroneous and even sinful acts have been committed by sincere people who believed they were doing God's will! Even so this does not excuse us from trying to love God with the mind as well as with the heart, indeed it accents the importance of reconciling them.

How can we love God with our minds? The way of heart and mind are not diverging paths. They are closely parallel and at points are as one. Each can and should inform the other. It is important therefore to find a rhythm of life by which one worships, then moves into mental activity only to retreat again to the soul level of life. Bringing heart and mind into harmony is but to say that true thought begins not on the level of the practices of men but where God and mind meet.

The first need of the mind is reverence. That quality is more readily understood if we state it negatively. It requires no argument to assert that theegotist is not prepared for the best use of his mind. He is blocked at the outset by his own sense of self-sufficiency. He dispenses with the *Creator* as he studies the *creation*. His mind is not that of the learner. He is not teachable. Humility coupled with expectancy is the first requisite of a mind that is truly prepared.

The second response in loving God with one's mind is to use the mind He gave us. It is no mark of reverence to stop thinking at some comfortable position and then put the mind to sleep. That must have been the meaning of Tennyson when he wrote

There lives more faith in honest doubt,
Believe me, than in half the creeds.

This is not a counsel for flabby thinking or fuzzy faith. There is need for convictions—convictions so trustfully held that they invite examination. The background for any idea is always this—is it true? The thinking is never entirely comfortable for there is the leaven of the creative God stirring in his mind, yet it is a joyful disturbance as he seeks, conscious of the sure guide.

In the third place, thinking should be a fellowship of minds linked together in common reverence, in a common search. This is something far different from

pooling our ignorance or our intelligence. It is a surrender to the faith that when loving minds enter a common search they can find more than can any single mind in isolation from others. Nor is it simply a "report meeting" where separate findings are shared—it is a spiritual, deeply creative way. Its text might be, Come let us together seek the mind of the Lord.

There are not many of us but can remember the joyous findings of such experiences. All of us can recall times when we were mistaken and the corrective came out of the group—the Meeting for Worship or for Business. Self-sufficiency had to give way to acceptance of the divine-sufficiency that came like rays of light from other members of the Meeting. God was at work and we knew it. We have not in every such case found the "perfect will of God," but He has led us as far as we were able to move.

Friends certainly have no corner on that spiritually creative way, and God knows how often we have failed Him and with what tragic results. Yet it is the way that Friends have, at their best, tried to follow. The test is not alone whether we have arrived fully at what God wants of us by way of *finding* answers to problems, but whether we have taken His way in *seeking* the answers.

In small gatherings of Friends that way of the Spirit is more readily achieved. A small circle of worshipper-thinkers can sometimes achieve glorious results in a short length of time. The larger the group, the less intimate are the participants, but the way of the divine search is still the same. It requires patience, and no preconceived determinations to have *my* way. When we hold steady, remain faithful to the reverent search, the leaven of righteousness makes its way through the whole body. Our most cherished plans may fail, but praise be to God if we find something nearer to His will!

That indeed is the only triumph, not of majorities, but of spirit. That is the victory that overcomes the world. It is something vastly better than conforming or knuckling under, it is transforming and we are exhorted to be *transformed* by the renewing of our minds under the great Mind. What distance it seems, yet what joy to be invited to have the mind in us which was also in Christ Jesus. Here we see incarnate in Him mind and soul in full accord. When the best of words are ended, and the discussions come into the deep silence, we know from the very depths of our souls that He, even Jesus Christ, is the heart and center of all we are trying to say and do.

God was in Christ, in mind and spirit, reconciling the world to Himself, and we are asked to have the mind which was in Him. This does not lead to uniformity in the full range of thought, the frontier of the half-known and the unknown is too vast and rich and we are too immature for that, but it does give us unity in the reconciling of our minds to Him and thereby to one another.—E. T. E.

Friends In The Five Years Meeting Sessions

The Five Years Meeting sessions, to be held at the First Friends Meetinghouse in Richmond, Ind., October 20-26, 1955, will find over 1500 Friends from all over the world gathered to worship, to proceed with business, and to enjoy each other's fellowship. Leading the various phases of the sessions will be many Friends, as representative a group as possible.

One highlight of the Five Years Meeting sessions is the Johnson Lecture, to be given this year by Elfrida Vipont Foulds on Sunday evening, October 23, at 7:30. Elfrida Foulds is an English Friend, the author of several well-known children's books, including *Colin Writes to Friends House* and *The Lark on the Wing*, as well as *The Story of Quakerism, 1652-1952*, a recent and readable history of the Society of Friends.

A complete program for the Five Years Meeting appears in *The American Friend* for August 25. Evening speakers during the sessions include: Thursday, October 20: Elton Trueblood, Earlham College professor on leave with the United States Information Agency, Religious Section; Friday, October 21: Harold Walker, pastor of University Friends Church in Wichita, Kansas, speaking on "Ministry in the Local Meeting;" Monday, Oct. 24: Charles Lampman, Secretary of the American Friends Board of Missions, and Douglas Steere, Professor of Philosophy at Haverford College and much-travelled Quaker ambassador, speaking in the areas of missions and social issues; Tuesday, October 25: Alexander Purdy, long-time Professor of New Testament at Hartford Seminary, now Dean, speaking in the area of Christian education, "Preparation for Tomorrow;" Wednesday, Oct. 26: Ranjit Chetsingh, Friend from India and Secretary of the Friends World Committee, and Mrs. James D. Wyker, President of United Church Women, speaking on World Quakerism and World Christianity.

Another time of inspiration will be the morning devotional messages, given by various Friends throughout the week. Freda Hadley, President of the United Society of Friends Women; Milo Ross, President of George Fox Col-

lege; James F. Walker, Secretary of the Friends World Committee, American Section; William Clark, Headmaster of Oakwood School; and Richard P. Newby, pastor of the Friends Meeting in Minneapolis, Minnesota, will give the 12:00 half hour devotional talks.

On Saturday evening, October 22, the U.S.F.W. and Quaker Men will meet at 6:30 at the Earlham College fieldhouse, separating for the meetings following. Rosa Page Welch, internationally known concert singer and religious leader will address the women; Charles Ball, President of William Penn College, will address the men. Canby Jones of Wilmington College, will speak to the gathering of Young Friends, held the same night.

A new feature at the Five Years Meeting will be the morning Bible Hour, held Friday, Saturday, Monday, Tuesday and Wednesday mornings from 8:30 until 8:55. Harold Kuhn, Professor at Asbury Seminary and frequent visitor on religious missions in Germany, will guide the Bible Hour.

On Sunday morning, October 23, Thomas S. Brown, former Earlham Professor now at Westtown School and well-known Young Friends leader, will give the Bible Lecture at 10:00 a. m. and Russell E. Rees, newly appointed Secretary of the

Board on Christian Education and former pastor of Chicago Friend Meeting, will speak during the morning Meeting for Worship which begins at 11:00 a. m.

Many Friends will participate as leaders in the Five Years Meeting by serving to guide the small discussion groups held from 9 to 10:15 on Saturday, Monday, Tuesday and Wednesday mornings. These Friends are Dorothy Thorne, Ed Beals, Paul Younger, Dave Stanfield, Clio Brown, Mildred Maxwell, Willard Reynolds, Harold Smuck, Anne Kuhn, Ella Tappan, Jim Ellis, Larry McK. Miller, Faith Terrell, Byron Branson, Donald Spitler, Robert Max Rees, Hester Huffman, Wendell Farr, Jim Scherer, Mildred Votaw, Howard Taylor, Vivian Watson, Louis Kirkoff, Wayne Carter, Robert Rumsey, Dale Benton, Tomas Lung'aho, Jeanette Hadley, Furnas Trueblood, Austin Wattles, Canby Jones, Billy Lewis, Ruth Castle, Herschel Folger, Miguel Tamayo and Ed Hinshaw.

Friends serving on Panels for the plenary discussion immediately following the smaller group meetings include John Harvey, Herbert Huffman, Charles Ball, Eugene Coffin, Marie Ferguson, Levinus Painter, Charles Lampman, Ralph Rose, Lorton Heusel, Ruth Replogle, Merton Scott, Raymond Mesner, Raymond Wilson, Lewis Hoskins, Margaret Garone, Leonard Hall, David Castle, Werlin Hinshaw, Ruth Day, William Fuson.



Elfrida Vipont Foulds, Johnson Lecturer

Friends and the Responsible Society

By J. Floyd Moore

J. Floyd Moore, pastor of the Lynn Friends Meeting in Massachusetts, is also a student at Boston University. He is studying under Guilford College's graduate training program for faculty members, on leave from that College. Since the Oxford Conference and more particularly since the Evanston Assembly, he has had a concern for American Friends to grapple more frankly with the problems of "the responsible society." This forthright article should bring forward their thinking among Friends on the subject.

The term "the responsible society" was coined for technical use at the first assembly of the World Council of Churches in Amsterdam in 1948. Since that time, it has entered increasingly into the conversation of Christians wherever a strong concern has arisen over the total economic and political situation of the world as it relates to the needs and the rights of mankind, both as individuals and in community.

Some such phrase was inevitable. Thoughtful Christians had been groping with the idea for several decades. The increased tension between forces of collectivism on the one side and of free economy on the other made it necessary. Christians in Western Europe and in Southern Asia were realistically impressed with the need for an answer to the crucial problem of economics within the framework of Christian ethics, and some Americans were profoundly disturbed over this perplexing problem.

The Amsterdam assembly made it clear that the ethical answer demanded by Christian faith must stand in critical judgement upon any and all economies and their political expression, and that it could not identify itself with any one of them. It pronounced this judgement alike upon Communism and laissez-faire capitalism. It saw beyond these two general concepts the possibility and hope for a genuine answer to the complex issue in a mixed economy in which the realization of the person in the total community may emerge with dignity, freedom and security in

fact as in theory.

The Amsterdam assembly defined the responsible society as one in which "freedom is the freedom of men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and the people whose welfare is affected by it." (Italics added.)

The Five Years Meeting is among those bodies of Friends who have accepted membership and representation in the World Council and sent delegates both to the first assembly in Amsterdam, and, in 1954, to the second assembly in Evanston, Illinois, where this problem was further explored along the same lines. Our delegates and other Friends, unofficially present, have to some extent helped to make us aware of the total impact of these great ecumenical conferences.

ROOTS OF THE RESPONSIBLE SOCIETY

Friends have never had, and need not now begin, to depend for their spring of action upon an ecumenical conference, nor even a world conference of Friends such as the one in Oxford in 1952, as helpful as these may have been. The roots of the idea of responsible society, as derived from Judaistic prophetism and the ethics of Jesus, have been firmly implanted in Quakerism from the time of George Fox to the present. It takes only a little historical thought to see how these roots have occasionally emerged to touch the soil surface of our corporate life during the past three hundred years.

We have only to think of George Fox's attitude both toward the royal and the commonwealth governments of England, to William Penn and his experiment in Pennsylvania, or witnesses to the ideal of personal realization in terms of the total community by Elizabeth Gurney Fry in the English prisons, to Daniel Wheeler in Russia, to John Woolman, John Greenleaf Whittier, and Clarence Pickett in America.

Little though Friends attend to theological speculation, a strong foundation for the concept of responsible society may be found as

early as George Fox and as recent as Howard Brinton, who has been exploring the implications of the concept of "Community" with Pendle Hill students for the past two decades.

In spite of the historic concern and the limited present interest, is it not true that the Society of Friends today as a whole is culturally accommodated to western capitalistic economy and that its dominant theological climate and economic expression reflect not a "responsible" social ethics but primarily an irresponsible and self-centered one? There are some individuals about whom this could not be said. It is probably not nearly so true of English Quakerism as it is of Trans-Atlantic Quakerism (which includes those bodies of Friends which are outgrowths of American Quakerism). It is least of all true of the principles and the procedures on which the American Friends Service Committee and the Friends Committee on National Legislation operate.

Those questions pressingly relevant to the issue for Friends have long disturbed a small group within the Society. There have been buckshot attempts at contributing to solutions. But it may now be possible, with the incentive brought about by growing concern of many church bodies as a result of the Amsterdam and Evanston assemblies, to make a more searching study of the total question in local, regional, institutional and international phases of Quakerism, in the faith and the hope that God's will may break through in such a way as to inspire creative human efforts in cooperation with the Divine Will.

If this is to be done, the following queries could and probably should be included in such a study:

1. Are Friends in *agriculture* relating their personal interest to the total national and international economy?

2. Are Friends in *industry* relating their personal interests to the total national and international economy?

3. Are Friends in *business* relating their personal interests to the total national and international economy?

4. Are Friends who are *employees, managers, owners* of large real property or power relating their personal interests to the total national and international economy?

5. Are Friends who are *employees* or *do not hold property* or *power* relating their personal interests to the total national and international economy?

6. Are Friends clear on the ethical significance of Christianity as it relates one's own place, as a child of God to the "neighbor," to all men?

7. Are Friends clear in the goals which they seek to achieve in terms of human needs for all men everywhere, and for the appropriate means of achieving these goals in a political community?

8. Are Friends clear in their knowledge of the nature of the contradictions of personal and community realization as found in the practices of Communism?

9. Are Friends clear in their realization of the inadequacies and inequalities of the generally outmoded *laissez-faire* capitalism of the United States?

10. Are Friends consciously aware of the mixed nature of the present American economy, for example, socialist practices of post office, social security, the vast military machine, public schools, and of large scale private industry and powerful labor unions, and how this mixture affects their ideals of personal and community realization in Christian terms?

OUR WORLD-WIDE INVOLVEMENT

Not only must these ten queries be confronted; there are other pressing problems. The recent episode in Ramallah, Jordan, in which the windows of the Friends Boys' School were broken by a mob, following the national election, while not the first episode and complex in its significance, nevertheless testifies to the anti-American trend which is exemplified in what to a local and vocal minority is *interpreted to be* the paternalistic, capitalistic presence of a Friends' missionary school with foreign control from Richmond, Indiana.

The tragic happenings in Kenya, East Africa, while not in the immediate area of the Friends' compound, have already touched the lives of some former students and may be expected, in the not-distant future, to reach into the compound as the social unrest and revolution in Africa gets deeper roots and begins its sweep across that vast continent.

Friends in South Africa have been sensitively concerned over the depth of the racial wounds to be found there, as Douglas Steere

has indicated following his conversations in that area. But the solution has not been found. Much nearer home, the total effect of racial segregation may not be felt as deeply as in South Africa, but it is just as real. It cannot be said that many Friends in the South, numerically speaking, have a very disturbing concern about the evils of segregation or much interest in contributing towards its elimination. Though more than seventy southern colleges and institutions of higher learning have been able to admit Negro students, neither Guilford College, in North Carolina, nor Friendsville Academy, in Tennessee, has thus been able to announce its change of policy. It is by no means a "Southern" problem, as friends of Lincoln and Moses Brown Schools in New England can testify.

There have been real breaks in the segregation barrier in some Quaker schools and colleges, but on the whole, can it be said that the Society of Friends, either in its monthly meetings or in its educational institutions, has done more than make guilty gestures in this direction? How many members of the Five Years Meeting in the United States would really respond in personal and social acceptance to members of the East Africa Yearly Meeting, if given the opportunity?

In the area of capital and labor, Friends have been more closely allied with capitalism. According to Professor William Edgerton, Friends are described in the Soviet encyclopedia as a bourgeois, exploitative, capitalist group. (See his Article in *The American Friend*, January 13, 1955, P. 14.) To what extent is this true? There are some Friends, like Kenneth Boulding, who are deeply concerned over the total economic issue, but has there been among Friends in this country anyone who has made a significant contribution to economic thought or practice as a labor leader? Have American Friends at any time made a strong effort to support the rights of labor to collective bargaining? Has Quakerism lost the American laborer, except perhaps in those areas in which an apocalyptic, other worldly religion is advocated, thus circumventing and at the same time becoming a part of the ethical, economic problem?

LEADERSHIP OF OUR COLLEGES

Our Friends' Colleges, Haverford and Swarthmore in the East, Guil-

ford in the South, Earlham, Wilming-
ton, William Penn, and Friend
University in the midwest, an
Whittier and George Fox in the
West, have been in key positions,
particularly through their studies
in religion, ethics, philosophy, ec-
onomics, political science and soci-
ology, to make significant contribu-
tions to this area of thought. Have
they done so, or have they too been
dominated by a 19th century ec-
onomic theory and cultural accom-
modation which is inadequate in
terms of the Christian ethics im-
plicit in a "responsible society"?

Furthermore, have the college
themselves, in their total financial
structure, including the need for
capital and the methods of raising
and using it, been exploring effec-
tive Christian procedures of ec-
onomy or have they been contra-
dicting the ethics for which they
stand? Have boards of trustees
been conservative obstacles to such
exploration?

In the whole area of militarism
and the power-concept in interna-
tional war, have we forfeited for
the most part the historic testi-
mony which stood for total con-
cern for persons by placing first
a self-centered goal, for example
joining the Army for "security,"
or working at jobs feeding the mil-
itary machine because they pay
more?

All of these questions are mean-
ingful as a stimulus toward more frank
open, serious conversations and
explorations in this crucial ques-
tion, and as a word of appreciation
to those already so engaged. We
need more exchange of fruitful
ideas. We need more inter-visita-
tion in which these discussions
may be held in personal confronta-
tion by representatives of Friends
in continental Europe and in Eng-
land, where some partial solutions
seem to have been discovered. We
need genuine sharing with Friends
in Mexico, Cuba, Jamaica, Jordan,
Kenya and in other areas of the
world where the *social revolution*
(the *world wide* social revolution,
not the specifically Communist
revolution!) is dynamically al-
ready at work.

Is it not possible that Friends
may, with the roots that already
exist in their heritage, make some
constructive contribution to a re-
sponsible society, not only through
the ecumenical church but where-
ever Friends *are*, in the earnest
hope and steadfast, loving faith of
personal Christian commitment?

Iowa Yearly Meeting 1955

The 93rd assembly of Iowa Yearly Meeting opened Tuesday, August 23, with Richard P. Newby as presiding clerk. The theme of the Yearly Meeting, "The Growing Church," based on Philippians 3:13, is stressed in the devotions led by the presiding clerk.

In his annual report, the general superintendent, Orval H. Cox, announced pastoral appointments for the coming year. Included among new pastors are Lloyd McDonald who will serve at Hartland Meeting; Wayne Allman from Alva, Okla., at Marshalltown; Bill Griggs at Penn College at Rubio; and Warren Hendershot from Adrian, Mich., at Muscatine.

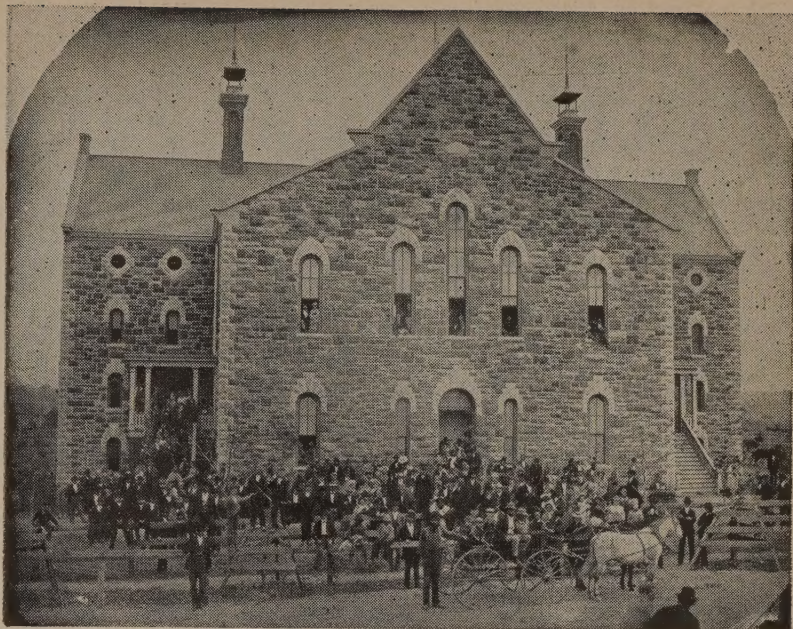
"Membership Trends in Iowa Yearly Meeting" was the topic of discussion during Wednesday morning's sessions. A survey over an 18-year period showed that attendance at morning worship has increased 30%, for Sunday evening 10%, and for midweek prayer services 50%. The committee planning the Yearly Meeting advance program was re-appointed for another year with Roy S. Williams as chairman.

The annual report of the Friends Women's Missionary Union, given by the president, Frances Norman, revealed the 52 societies in Iowa had raised approximately \$12,000 for mission projects during the year and had sent more than 10,000 pounds of used clothing abroad through the American Friends Service Committee. Dorothy Pittman, missionary on furlough from Africa, was the special speaker of the day.

The Quaker Men, headed by Alvin Laughlin of New Providence Meeting, reported more than \$300 raised for the new cottage erected on Quaker Heights campground near Eldora, Iowa.

Penn College Day was observed Thursday at the Yearly Meeting with President Charles S. Ball making his annual report. More than \$83,000 has been subscribed for the new gym by Oskaloosa and \$1,000 by the Yearly Meeting. Roy Williams was appointed as president of the college board of trustees.

Three newly recorded ministers were recognized in the Thursday evening service. They were Beulah Angler of Albion, Worthy Spring of New Providence, and Esther Woodward of Salem.



This picture of Iowa Yearly Meeting, taken about 1868, was loaned to us by J. J. Jessup of Los Angeles, California, one of our oldest subscribers. At that time Yearly Meeting was held in a building about one mile west of the present building and grounds of William Penn College.

The public morals committee under the direction of Paul Baiotto reviewed Quaker activities in promotion of state temperance legislation. Merton Scott, representative from the Five Years Meeting, explained a chart showing the responsibilities of citizens in social problems.

Highlight of Friday afternoon sessions in charge of the Peace and Service Committee was the talk given by Eleanor Zelliott regarding her recent visit to Russia. A letter was formulated by the Iowa Quakers to President Eisenhower commending him on his efforts toward world peace and urging the reduction of military spending.

Junior Yearly meeting was under the direction of Sabron Reynolds, who held classes for grade school age groups at Penn College administration hall. The children were made more familiar with the many areas of Quaker service as they met each day with various leaders.

The report of the Board of Trustees for Quakerdale, a boys' home near New Providence, stated that 23 boys had been cared for during the year at a cost of \$15,200.

The annual banquet for Young Friends was held Saturday evening at the close of the Yearly

Meeting business sessions, with DeLores Jones of Earlham as program chairman. Charles Beals, guest speaker from Newburg, Ore., spoke to the young people on "Transformed or Conformed," at the evening service.

Visitors during the Yearly Meeting including: Jeanette Hadley, from the Friends Committee on National Legislation; Ralph Rose, secretary of the Mid-west Office of the Friends World Committee; Leonard Hall, Olaf Hanson, Merritt Murphy of the central offices in Richmond, Ind.; Ranjit Chetsingh of the Friends World Committee, London; Fred and Sarah Swan of Philadelphia; and George Willoughby of the American Friends Service Committee.

The guest speaker for the devotional periods and evening services were Charles Beals, pastor of the Friends Meeting in Newburg, Ore., and former general superintendent of Iowa Yearly Meeting. His messages were based on the evangelistic methods and preaching of the first Quaker ministers, including George Fox. He emphasized the fact that evangelistic fervor and dedication to holy living characterized the founders of the Society of Friends.

Maxine Ball

Final Comments On "Speak Truth to Power"

We present here two more comments on the recent American Friends Service Committee booklet, "Speak Truth to Power." With these we believe the correspondence on this subject has gone about as far as will be helpful. The October issue of *The Progressive* magazine will feature comment and criticism of the pamphlet. Carl Menninger, Dwight MacDonald, George Kennan and Reinhold Niebuhr are among those who will contribute to the discussion in that issue. The pamphlet is available at 25 cents from an A.F.S.C. office or from the Friends Book and Supply House at 101 Quaker Hill Drive, Richmond, Indiana.

Half Truths to Power?

It is with much interest that I have read the various comments in *The American Friend* on the booklet, "Speak Truth to Power," and that of Landrum Bolling in the issue of September 8 is particularly helpful. The book divides into two sections: the reader may not agree with all the opinions expressed in the last four chapters, but he concedes the right of the authors to express their opinions, and as for me I found much that is thrilling and challenging in this section; the first three chapters deal with "facts" and we must express disappointment that so many questionable statements are presented as though they were self-evident facts (Landrum Bolling is generous in calling them "at best half-truths." Such a careless handling of "facts" is not only to be deplored for itself but it also tends to discredit the arguments in the second half of the book.

It seems to me that some of the generalizations and half-truths in the book may be attributable to the fascination that Jawaharal Nehru exercises over many Friends. It is too often assumed that he represents the common viewpoint of most of the non-Communist, non-white portions of the world. It is not to discredit the integrity and importance of Mr. Nehru to deny that he does speak for most of Asia, to say nothing of Africa. If we want the world to try our remedies for destructive violence, we shall have to make certain that we base our prescriptions on a coldly impartial interpretation of history

and on an equally unbiased analysis of the present international scene.

It is another of our Quaker failings to lean over backwards in requiring a higher standard of conduct for America than for other nations. Many a contrite (or frightened) individual beats his breast and calls himself the "chief of sinners," attaching far too much importance to himself. That person is too self-centered to render a factual evaluation of the state of sin in society. On page 25 of "Speak Truth to Power" we read: "We have gone wrong here in America. We close our eyes to the meaning of the subjection of the human spirit to violence." This statement would be appropriate in a treatise on Americans, but this booklet is here dealing with America's relation to the rest of the world and it implies that in this regard we are worse than other peoples. Are we? The book carries a recital (pp. 28, 29) of the "expansionism" of the United States from the time our ancestors started moving across the North American continent until now when our navies sail in all the waters on the globe. Russian expansion is mentioned in passing but the impression is given that the U.S. is the chief of expansionist sinners since 1945. Would it not be appropriate to mention the speed with which and the degree to which the U.S. dismantled its great war machine after World War II, and to ask whether any other powerful nation had done likewise? In fact it is pertinent to ask just who has expanded into other nations since the end of World War II, Communist or non-Communist countries?

The editorial in *The American Friend* of September 8 defines some of the issues before pacifists very clearly. We cannot remain aloof from the practical issues facing our world, but at the same time we must not become so engrossed in trying to prevent the "next war" that we forget we are striving for the "Kingdom of God in which all causes of war have been removed." Speaking half-truths to power does not achieve conviction.

Arnold B. Vaught
New York City

Stimulating and Fortright

We are all eager that a way be found out of the tragic tension in which our world now exists. So we should be deeply appreciative of the initiative of the American

Friends Service Committee in stimulating and publishing the forthright statement of one Quaker pacifist view in "Speak Truth to Power." We should also value the discussion of its contents and recommendations. Any political analysis is based on a foundation of philosophical assumptions or of religious faith. Perhaps we had better be clear here before we can expect to "speak truth" even to ourselves and be understood.

First we may clear the ground a little by suggesting that whether or not the pamphlet fairly assesses the relative virtue of the U.S.A. vs. the U.S.S.R. is a trivial problem. You can find proof-texts to support both points of view. More relevant is the pre-supposition of the writers that God sits in judgment upon both blocs, that we cannot take comfort in *any* relative virtue. We are not expected to be merely two or three times better than the Russians; we are called to be Christian! Correspondingly, to deplore the pamphlet as "unpatriotic," as some have done in my hearing, is to measure the work by national rather than by Christian standards. The Church can never accept any but the latter. . . . It is a religious affirmation that the truth will be heard by such as are prepared by God to receive it and in His good time.

Second, we may turn to the more substantial question of the accuracy of the pamphlet's diagnosis of the current situation and trends. Political analysts are always subject to the risk of fluctuation in world politics. The authors of "Speak Truth to Power," writing in the summer of 1954 (the pamphlet was published in March 1955) felt the full burden of the cold war still upon them. As the recent summer months seem to show a reduction in the tension between the two blocs, the gloomy prognosis of the pamphlet appears to have been overdrawn and the prescription unnecessarily drastic.

Radical pacifists are not infrequently caught in the statement of apparently unwarranted pessimism. Their predictions in the 1930's that World War II would not be won by anyone as the terrible conflict would consume both victors and vanquished were premature. The V-2's and atom bombs were not developed quite fast enough to fulfill such dire expectations. . . . And now they repeat even gloomier predictions of a final catastrophe in a World War III being made inevitable by our dependence upon

he ultimate sanction of violence . .

What the now more hopeful pragmatic analyst does not seem to recognize, at times, is that any Christian pacifist analysis is based in both a longer and a "deeper" perspective than that of the current year or generation. It is true that precarious equilibria have been achieved in history between ideologically implacable enemies, as one critic has suggested. Usually these developed *after* wars of exhaustion under the technology of the time . . .

The non-pacifist liberal affirms the hope that during this interval, while each is holding his pistol at the other's heart, the opposing parties will find it reasonable to arrive at a sincere and lasting relationship, i.e., to build a structure of international government which would fulfill the persisting aspirations of each. (The nationalist has not even this hope.) On the other hand, the religious pacifist holds a less cheerful anticipation: he expects the corrosion of fear, distrust and ambition to continue to corrupt those who become leaders under such circumstances. He takes human reason to be a weak motivator. He reaffirms that our moral universe requires a radical breaking of the chain of means-ends now inextricably welded with violence. Man cannot, until committed collectively as well as individually to the gospel of Love, be freed from the vicious circle of war and preparation for war. While the shadow of 1954 may have seen somewhat lightened in 1955, the basic process of history goes on.

A measure of goodwill may delay the day of retribution, but an inadequate love quickly sours and aggravates the disillusionment and the renewed hatred.

The radical pacifist, drawing on the Judeo-Christian revelation, is likely to be both more pessimistic and more optimistic than the pragmatic statesman. He discounts the durability of an adjustment among any mutually hostile set of human powers. He exalts the power of God to determine the course of history through man wholly devoted to His Will. Here may seem to be implied a fanatical presumption: How can we so certainly know God's Will? We all are struggling seekers. Yet we are called to make the effort and to accept the consequences. The issue is in God's loving Hands.

William Fuson

Richmond, Indiana

London Reflections

Mission To China

By George H. Gorman

Ever since the good will mission by British Friends to Russia in 1951 there has been a growing desire in the minds of some Friends that a similar mission to the Chinese people should be undertaken.

Meeting for Sufferings at its September gathering warmly welcomed the news that on August 9 an invitation from the Chinese Peace Committee for such a team of Quakers to visit China had been received. The cable received contained the words: "We believe such mutual visits undoubtedly help increase mutual understanding and friendship."

Three members of the mission have first hand knowledge of the Chinese people through previous visits to their country. Janet W. Rees had, with her husband who was a Methodist Missionary, worked in China from 1922 until 1947 (barring some interruption occasioned by the war). For a short time she gave voluntary service at the Quaker Centre in Shanghai.

The second woman member of the group—Johanne Madsen Reynolds, had been teaching in a West China University and also working in the villages under the auspices of the Friends Service Council.

Duncan Wood, the son of the Quaker theologian Dr. Herbert Wood, is the third member of the mission to have first hand knowledge of China. He was with the Friends Ambulance Unit from 1940-45, and for the last year of this period was a most successful chairman of the Unit's China Section. After the war he returned to his old Quaker school of Leighton Park where he was a Housemaster. Since 1952 he has been at the Friends Centre in Geneva and latterly its secretary. Last year he joined the Quaker team at the United Nations Assembly.

Christopher B. Taylor, who is Work's Manager of Cadbury Bros., Birmingham, has wide experience of Quaker International Service. For part of the war period until 1943 he was Chairman of the Friends War Relief Service. He is now Treasurer of the Friends Service Council, and on their behalf has visited Madagascar, Geneva, Vienna, India, and Pakistan. In 1923 and again in 1938 he worked for

the Council in Vienna. In 1944-45 Christopher Taylor was helping in the Friends Ambulance Unit's Famine Relief work in Calcutta.

The only member of the Mission who was also on the Mission to Moscow is Gerald Bailey. He has long been interested in international affairs, and was for many years the Director of the National Peace Council in this country. It is hoped that there may be one further member of the group.

Under present arrangements the group expects to arrive in Hong Kong on October 1, and to be in Peking by October 3. They will travel via India and spend a day in Delhi with the hope of conferring with Indian leaders. No final details of their program will be fixed until they reach China, but apart from spending time in Peking at the beginning and end of the visit when they hope to meet with members of the Chinese Peace Committee, the Institute of Foreign Affairs and officials of the Foreign Ministry, they also want to meet Christian leaders in Peking and elsewhere. It is expected that they will visit North West China and go to Shanghai and other cities in the east. Some members of the group will certainly desire to visit Szechwan where Friends work was formerly centered.

The visit will mark the culmination of a considerable period of preparation, undertaken by a group of Friends in the hope that such an opening would arise. Janet Rees gave expression to what is certainly one of the deepest concerns of the Mission, when, in Meeting for Sufferings, she said that her desire in returning to China at this time was to be a channel through which the love and concern of many here for the Chinese people might be conveyed. She also desired to understand the significance of the great events that had taken place since she and her husband left China and their impact on the small groups of Chinese Friends and other Christians. She asked for the imaginative prayerful support of Friends as the group undertook its responsible task, which nevertheless would be a joyful one for the Chinese were a gay and laughing people.

Greetings from Tennessee



Raymond and Edna Moore, pictured above with their three children, went to Tennessee in September 1954, where Ray Moore serves as pastor of Rafter Chapel and Three Points Friends Meetings in Monroe County. He sends greetings and news in the following letter.

I often wonder just how to begin my news letter. I have been reading how the great Apostle Paul began his letters and would like mine to be patterned after his: Ray and Edna, servants of Jesus Christ, called by the will of God, send you greetings and good news of the working of the Lord here in our midst. Grace to you and peace from God our Father and the Lord Jesus Christ. We thank God, making mention of you always in our prayers!

There are many things which I wish to write concerning the work here. In many ways this is certainly a mission work. I read T. Canby Jones' article on "Mission, the Life of the Church," in the April 21 issue of *The American Friend* and felt that it was truly inspired by God. He says, "First of all we must stop thinking that 'missions' means only foreign missions. There was a time in the last century when churches felt that foreign missionary activity was the highest form of Christian service, so much so that the foreign missionary was looked upon as the true hero of the faith. After the turn of the century a strong reaction set in. People felt that you don't have to go to China to be a real Christian, but you can be one right at home." Certainly God draws no fine lines of distinction. He is not willing that any should perish no matter where they are, but that all should come to repentance.

If we have love for our fellow man and endeavour by precept and

example to introduce him to our Lord, then we are His missionaries. In our ministry here we find ourselves under more peculiar circumstances than in pastoring an ordinary church. Much is left up to us, and sad to say, much is left undone because we are handicapped in having only two feet and two hands, and only twelve working hours a day. Ignorance and the fear of making mistakes causes many of our people to be quiet when they ought to express their opinions. It is very hard to find teachers for the Sunday Schools. Even those who are more capable than the rest refuse, generally giving the excuse that they have had too little education. I am sure many Friends meetings are suffering for the lack of good and willing Sunday School teachers; but I would say that this condition is more pronounced here. For example, one teacher recently proposed resigning from his task this year and giving someone else a chance. Another name was brought forward, and immediately the person nominated was so alarmed that he threatened to quit coming to meeting if the Monthly Meeting passed on it.

One thing is surely true: we can never become good missionaries in the Lord's sight until we develop an utter willingness to do whatever the Lord asks, no matter how large the task, or how small.

Let me tell you some experiences of Memorial Days. They begin on the first Sunday in May and officially close the second Sunday in July. During this season you can expect your attendance at regular services to fall into a nose dive. The people here in the mountains are related and inter-related. Loved ones of a given family lie buried in three or four graveyards. So when some distant church has its Memorial Day, off go your people to pay their respects to such of their relatives as lie buried in the cemetery of that church.

I have attended three of these Memorial Day services, myself, and had occasion to preach to many strangers who sat in the congregation along with the regular attenders. My first one was at Three

Points on the third Sunday in May. I preached early at Rafter that day, and we had the service at Three Points graveyard about two p.m. For these occasions people make paper flowers and decorate the graves of their relatives. There is not much beauty about the scene, as the cemeteries are run down and never really cared for except just before memorial services.

My next one was here in the Rafter community. In the morning we all congregated at the Macedonian Baptist Church, and listened to four different preachers. I enjoyed listening to one Baptist preacher, who brought a very wonderful message. After the morning service, we gathered outside the church to partake of a basket dinner. Then we discovered that the paper plates, glasses and food had quietly disappeared. Edna got into the car and went home to replenish her supply as well as she could on short notice, and with difficulty managed to see that her own children got a few bites of food to stay their hunger. Some of the members went home to eat, saying darkly that it might be better for us to find out for ourselves what to expect on such occasions, as they had learned many years before. It looked as though some of the throng had come just in the hope of getting something in the way of loaves and fishes.

After the "feast" everyone went down to Rafter Friends Church for an afternoon service. We had a loudspeaker, brought by a Baptist preacher from Knoxville. About 800 people were packed into our church. We had some excellent singers—groups of children, duets, quartets and family arrangements of performers. Four preachers spoke in the afternoon service, and we felt at last that we could not take in anything more.

We had a young people's camp at Friendsville Academy in June. Thirty-eight young people from Friendsville Quarterly Meeting were in attendance. I was camp director for the week, and enjoyed working, playing, and serving as dean of the boys' dormitory. Glen Reece, Yearly Meeting Superintendent of Western Yearly Meeting spoke to our youth twice daily and brought wonderful messages out of the Word. Three boys from the Three Points Meeting accepted Christ in one of our evening services.

Raymond Moore

The Sunday School Lesson

Prepared by Gervas Carey

October 30 Jesus Proclaims Mission

Luke 4:16-44

The Gospel of Luke when considered alone leaves the reader confused in regard to the movements of Jesus following his baptism and temptation. A Harmony of the Gospels which draws upon four and arranges them together in chronological order is of great assistance at this point.

The Gospel of John fills in the earlier events. By this it appears that following the temptation Jesus turned to John the Baptist on two successive days. On the second by John's testimony, "Behold the Lamb of God," resulted in his loss of Jesus of two of his own disciples. Of these two one was Andrew, who went out to find and bring his brother Simon Peter to Jesus. The fact that the second one is not named leads to the conclusion that it was John the author of the Fourth Gospel, who nowhere in it mentions himself by name.

The following day before setting forth for Galilee Jesus found and called Philip who in turn recruited his own brother, Nathaniel. On the third day, according to John, Jesus performed his first miracle by turning the water into wine at the marriage feast in Cana of Galilee.

The early Judean ministry followed. Jesus returned to Jerusalem the Passover was at hand. There he cleansed the temple, held his conversation with Nicodemus and continued his ministry in the country round about. He later left Judea and started back to Galilee by the way of Samaria where he met the woman at Jacob's well.

Thereafter, according to John, Jesus returned to Cana where he had earlier turned the water into wine. On this later visit he yielded to the entreaties of a nobleman whose son was sick in Capernaum and healed him in absentia.

It was at this time that Jesus returned to Nazareth. Here Luke continues the narrative of this lesson in 4:16-44. A son of the community returned home. But not a word is written as to his personal notions or the first reception granted him. When the Sabbath arrived he went to the synagogue as was his custom. This had always

been the center of the public worship of the family of Joseph and Mary in which Jesus had taken an active interest and part. It is considered probable that he had previously read the scripture lessons in the synagogue as boys were allowed to do so.

As a rule in the synagogue service a short scripture lesson was followed by a longer sermon. The lesson which Jesus read was a short one but the record of the sermon is condensed into one sentence: "Today this scripture has been fulfilled in your hearing." Apparently it was not the sermon proper but the discussion which followed by which the people were estranged and angered.

Questions: What responsibilities can be given to children and young people in the church? List several practical aids to a young minister in addition to the call of God and anointing of the Holy-Spirit?

November 6 Jesus Meets Human Need

Luke 5:1-6:16

The key to this lesson may be found in Luke 5:31-32: "And Jesus answered them, 'Those who are well have no need of a physician, but those who are sick; I have not come to call the righteous, but sinners to repentance.'" Humanity has always been in need although too frequently unaware of it.

In this connection the story of the Prodigal Son is most suggestive. He came to be in great need but it was not until "he came to himself" with the recognition of his true condition that he decided to return to his father's house.

Jesus had a three-fold task: to convince men of their need and of his ability to provide for it and finally to persuade them to accept his proffered aid. Each task in turn was a difficult one. Jesus did not fail in his mission but he succeeded in winning comparatively few of the great multitudes who heard his teaching and witnessed his kindly ministrations. Doubtless during his frequent withdrawals apart for prayer he sought courage and strength to carry on in the face of such indifference.

Then as now men gave more attention to physical than to spiritual needs. Jesus was compassionate, yet

his healing ministry was not prompted wholly by his pity for the sufferers. When the paralyzed man had been let down through the roof to Jesus he said: "But that you may know that the Son of man has authority on earth to forgive sins . . . I say to you, rise, take up your bed and go home." It is doubtful whether he ever performed any miracle of healing as an end in itself.

The crowds marvelled at his healing. The sicknesses of the people were so objective and obvious, so painful and debilitating that the prospects of a cure presented a great appeal. Many were healed of whom few thereafter recognized their spiritual condition and sought the further benefits which Jesus came to bring to them.

It should be noted, however, that Jesus was always ready to meet human needs wherever recognized and presented to him. He could not meet the needs of the Pharisees and the scribes because they themselves would not recognize or admit them. Many modern evangelists have failed to appreciate or at least to present to their hearers the full extent of the love and mercy of Christ. It has been popular to magnify the redemption of the harlot and murderer, the "down and outers", while failing to recognize that there are also "up and outers." The conversion of Saul of Tarsus certainly was no lesser miracle than that of the woman of Samaria. If any difference it might be called greater because Saul had so much further to go to come to the end of himself.

Self-sufficiency wherever it exists prevents the recognition of the need for Christ. The Pharisees and scribes not only failed to face their own needs but were angered by the healing and forgiveness of others. They considered that their own self-sufficiency in the religious realm was being encroached upon by this young upstart. They preferred to destroy him rather than to permit others to enjoy the blessings which he was bringing to many. They were satisfied that in themselves they had no need for him.

Questions: Is there such a thing as a proper measure of self-sufficiency? How are men today limiting the blessings of God by their self-sufficiency, as individuals and as nations?

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

"A Short History of First Friends Meeting of Des Moines, Iowa," by Clayton V. Stanley, has been published in his memory as a 16 page illustrated pamphlet. A few copies are available to interested Friends, who should write Effie Stanley at 1347 47th Street, Des Moines, Iowa.

* * *

Russell Brooks, former pastor at Woonsocket, Rhode Island and part-time field secretary for New England Yearly Meeting, has accepted the position of director of activities at the new Woolman Hill project at Deerfield, Massachusetts. Woolman Hill is a new Quaker Center for religious and educational activities.

* * *

May Jones, who together with the late Sylvester Jones founded Friends work in Cuba, is now visiting her son Robert C. Jones, in Mexico City. She is still very active in Friends work at the age of 83.

* * *

Helen Redding, wife of Earl Redding, pastor of the Science Hill Meeting and student at Guilford College, is now editing the North Carolina Yearly Meeting *Friendly News* Letter. She formerly worked with the American Friends Service Committee office in Greensboro. Evelyn Bradshaw edited the newsheet last year.

* * *

James Scherer of Richmond, Indiana, who will graduate from Hartford Theological Seminary in 1956, has been called to the ministry of the Fairview Meeting near New Vienna, Ohio, following his graduation. Warren Griffiths, Professor of Social Science at Wilmington College, will serve as interim pastor at Fairview this year.

* * *

A conference was held Sunday, Sept. 25, at Wilmington, Ohio, for clerks and treasurers of the local Meetings in Wilmington Yearly Meeting. Leonard Hall, newly appointed Promotion Secretary for the Five Years Meeting of Friends, was present. The group discussed financial procedures, particularly in relation to the Five Years Meeting.

* * *

California Yearly Meeting's newest church was dedicated on October 2 at Granada Heights. Over a hundred men and women from fifteen different churches have contributed their time toward this Yearly Meeting project. The Monthly Meeting at Granada Heights was established by Whittier Quarterly Meeting. The people of Granada Heights have been worshipping in a Legion Hall for the past

few months, until their building was completed.

* * *

Olaf Hanson, Wayne Carter and Leonard Hall of the Central Office staff attended the 12th International Workshop in Audio-Visual Education conducted September 3-9 at Green Lake, Wisconsin, under the auspices of the National Council of Churches. Central in the activity of the workshop was the use of motion pictures, still pictures, charts, television and radio, tape recorders and similar audio and visual tools for the enlistment and training of leadership for church activity.

* * *

Kathleen Lonsdale, British Quaker scientist who travelled with the group of British Friends visiting Russia in 1951, has just returned from a visit to China. She travelled in a party composed in the main of English Members of Parliament, spending three weeks in China. Kathleen Lonsdale edited the report made by the British Friends visiting Russia, and spoke at London Yearly Meeting in 1955 on the conflicts between Christianity and communism.

* * *

Francis Worley, Friend and member of the Pennsylvania House of Representatives, attended Jordans Friends Meeting in England recently, and read there to Friends his House Resolution No. 103 of the Pennsylvania Legislature calling for total disarmament. A member of Huntington and Menallen Friends Meetings in Adams County, he met with Friends at Huntington Meetinghouse on October 2 to discuss his experience in England and the Resolution. He also writes, "President Eisenhower is my constituent, since I am the only representative in the State House for Gettysburg in Adams County, Pa."

* * *

The seventh annual Conference on Friends Education was held at Pendle Hill September 6-8, representing 18 Friends schools. This conference has become an essential part of the orientation of teachers new to Friends schools. On October 12, the biennial Friends Schools Day conference will be held at Friends School, Wilmington, Delaware. The main speakers will be D. Elton Trueblood and J. Oliver Caldwell of the U. S. Department of Health, Education and Welfare. The regular fall business meeting of the Friends Council on Education will be held that day at 3:45, following the program.

* * *

Dr. Iwao Ayusawa, an outstanding Jap-

anese Quaker, and his wife, Tomiko, are now in New York. He is on leave of absence from the new International Christian University in Japan and is lecturing on labor problems at Columbia University. While at Columbia he is expected to do most of his work in close connection with the East Asian Institute headed by Hugh Borton, a prominent Quaker and a vice president of the Japan International Christian University Foundation. On his way across the United States before arriving in New York, Iwao Ayusawa visited leading institutes on labor-management relations.

* * *

Recent new employees at the Friends Central Offices in Richmond, Indiana are Zola Mae Creamer, member of Shiloh Friends Meeting near Elwood, Indiana, who serves as secretary in the Mission Board office; Phyllis Williams Figgins, member of Greenfield Friends Meeting in Indiana, who serves as receptionist; and Sue Hill, member of Arba Friends Meeting near Richmond, Indiana, who serves as secretary in the Christian Education office. These three Friends replace Zula Gonzales, Kay Vance and Mary Murphy. Florence Reagan, wife of William J. Reagan, will work part-time as librarian in the Lending Library at the Offices.

* * *

Earlham College again this year is offering special courses in the Ministry. Held on Thursday afternoons from 1:35 to 3:30 in the Meetinghouse, the courses will offer leadership by a pastor and a scholarly expert in each field. The course in Preaching, held in the fall, will be given by Norval Webb of First Friends Meeting and Orville Johnson of the College Department of Speech. In the spring, a seminar in Counselling will probably be led by David Castle of First Friends Meeting and James McDowell of the College Department of Psychology. Courses in the History of Christianity and in Quakerism are arranged to come before and after the college Chapel-Assembly programs on Tuesday and Thursday mornings.

* * *

Representatives from four Yearly Meetings (Indiana, Western, Wilmington and North Carolina) met at the Friends Central Offices in Richmond, Indiana on Sept. 20 to discuss the need for ministry to an increasing number of aging Friends. A report on this need will be presented to the Five Years Meeting in session. Present at the all-day session were Murray Johnson, who presided, Clyde



John Pipkin (standing), Pastor at Marlboro Friends Meeting in North Carolina, and H. Millard Jones, pastor at Springfield Meeting in High Point, North Carolina, conduct a business meeting during the Pastors and Works Conference of North Carolina Yearly Meeting, held September 12-13 at Quaker Lake. Theme of the Conference was "Stewardship." Leonard Hall of the Friends Central Offices in Richmond, Indiana, was as a leader at the Conference.

Thomson, Cecil Swisher, Glenn Reece, Ethel Hinshaw, Walter Carter, Alvin Tate, Pansy Shore, Faith Terrell, Robert Ramsey, Esther Farquhar, Esther Jones, Sumner Mills, David Henley and Wm. Norton Scott. A few copies of the report made earlier by the Board on Peace and Social Concerns, "More Abundant Life for Added Years," which served as basis for the discussion, are available for \$1.00 from the office in Richmond, Ind.

* * *

Thomas and Norma Buckingham of Coplar Ridge, New York, arrived in Ramallah, Jordan, in September to begin their service there. On September 14 a reception was held at Swift House to give them an opportunity to meet Ramallah Friends. The gathering also served as a housewarming for Swift House, which is now reopened for service to the meeting and community. Graham Leonard, member of Hartford, Conn., Friends Meeting and the newly appointed pastor of Ramallah Friends Meeting, aided in redecorating and repairing Swift House. He and a group of his former students at Friends Boys School in Ramallah did all the work. He will occupy the ground floor of Swift House, making the large living room available for various gatherings of the Meeting and the Young Friends group. The Buckinghams will live on the second floor.

* * *

The annual Fall Conference of the United Society of Friends Women of Indiana Yearly Meeting was held September 20 at First Friends Meeting in Richmond. Thelma Hinshaw, president of the local U.S.F.W., announced that 384 regis-

tered during the day. Elizabeth Cates of Winchester, Judy Lewis of Ludlow Falls, Marie Lewis of Dayton and Marguerite Mock of Jonesboro presented the music. Mildred E. White gave the devotional message and Clara Weaver of Portland, who will sail October 5 for Kenya Colony, East Africa, told of her scheduled duties there. Robert and Carol Mills of West Newton, also bound for Africa, spoke of their work. Secretaries of the depart-

ments gave reports, and workshops for the various departments were conducted. Bartram Shields, pastor of Fairborn Meeting in Ohio, told of progress there and an offering of over \$100 was taken for the Fairborn church building fund. Others participating in the program were Raymond Breaker, Ethel Prignitz, Charles Lampman and David Castle. A number of the Friends women in Richmond for the conference toured the new Friends Central Office building at Quaker Hill.

In the Larger Circle

People in over forty countries will follow the 12th annual observance of World-wide Bible Reading, sponsored each year by the American Bible Society. Starting Thanksgiving Day and continuing through Christmas, thousands of families will be reading identical passages of Scripture. Lists of the passages, in convenient book-mark form, are provided free of charge to all who will use them by the American Bible Society, Bible House, 450 Park Avenue, New York 22, New York. The peak of the observance comes on Universal Bible Sunday, December 11.

WANTED: A good copy of the book *Life and Adventures of A Quaker Among the Indians* by Thos. C. Battey.

Arthur R. Lawrence
P. O. Box 805
Lawton, Oklahoma

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For a catalog write:

William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.

BIRTHS

BINKERD—To Richard and Rebecca Binkerd, a daughter, Susan Carol, on Apr. 18, at Wabash, Indiana.

CURLESS—To Robert and Virginia Curless, a daughter, Susan Kay, on April 25, at Wabash, Indiana.

METZGER—To Harold and Margaret, a daughter, Debra, on April 2, at Wabash, Indiana.

MARRIAGES

BOHANNON-COOMBS—Patricia Coombs, to Robert Bohannon, on September 18, at Union Street Friends Meeting in Kokomo, Indiana, Norman E. Young officiating.

BRINEY-FIERKE—Jo Anne Fierke to Peter Briney, on September 10, at the Union Street Friends Meeting in Kokomo, Ind., Everett Nixon, grandfather of the bride, officiated.

FOX-CARTER—Gladys Marie Carter, daughter of Oakley J. and Delta Carter of Russiaville, Indiana, to Wilfred L. Fox, son of Mr. and Mrs. Gerald Fox of Hemlock, Indiana, on August 20, at the Russiaville Friends Meeting, Mary Hiatt officiating.

UPDIKE-KELLAR—Jane Kellar, daughter of Lew and Florence Keller, to Max G. Updike, United States Navy, on August 14, at Wabash Friends Meeting in Indiana, William Q. Hale officiating. The couple will live in North Manchester, Indiana.

WALKER-IRONMONGER—Jane Ironmonger to James Walker, on September 14, at Union Street Friends Meeting in Kokomo, Indiana, Norman E. Young officiating.

DEATHS

HAMMER—Jay M. Hammer, on September 3, at Plainfield, Indiana, after several years of ill health, aged eighty-three. A life-long Friend, he was formerly of Center Friends Meeting at Newton, Iowa. Surviving are his wife, Mabel; one daughter, Leona Jones of Plainfield, Indiana; two granddaughters, Judith Lee and Clela Louise Jones; one sister, Cora Morris of Kellogg, Iowa. Burial was at Center Friends Cemetery near Newton, Iowa.

PETERS—Lillian Hayes Peters, on Aug. 5 at Maryville, Tennessee, aged seventy-four years. She was born in Indiana, daughter of the late John and Eva Hayes of Dunreith. She was influential in the organization of the Young Friends Movement and was also connected with the Mission Board. She served one year as a missionary to Jamaica. She was serving a pastorate in California when she was called home to care for her mother. Following the passing of her mother, she came to Friendsville, Tennessee, where she served as solicitor and instructor in Friendsville Academy for six years. She was married to J. Frank Peters of Friendsville in 1945. Although failing health curtailed her activities during the last three years of her life, she never lost

interest in the work of the church and especially the young people's work. Her deep faith in her Master and the power of prayer in her life have inspired many who came to her seeking spiritual counsel and encouragement. Her life was truly a testimony of deep faith, unusual strength in prayer and loving service to those in need. Funeral services were conducted by the pastor, Carl Darnell, in Friendsville, and interment was in Glencove Cemetery, Spiceland, Indiana.

ROSBURG—Elva Rosburg of Des Moines, Iowa, on September 4, at the home of her daughter, Helen Hasley, near Searsboro, Iowa. Born August 26, 1889 near Earlham, Iowa, she was the daughter of Perry and Evaline Hadley. She was graduated from Earlham High School, attended William Penn College and taught in Dallas County rural schools. She was a member of First Friends Meeting in Des Moines and for many years was chairman of the Christian service department of the Missionary Society, which does relief work for the American Friends Service Committee. She was also a member of the Meeting on Ministry and Counsel. In 1942 and 1943 she was president of the East High School Parent-Teacher Association and was recently elected president of the Past-Presidents Club. Her cheerful disposition and her love of life won for her many friends. Her husband, Alvin H. Rosburg, preceded her in death on October 31, 1953. Surviving are one son, Gene Rosburg of Cedar Rapids; three daughters, Helen Hasley, Darlene Shannon of Rapid City, South Dakota, and Elizabethann Creger of Des Moines; eleven grandchildren; and two sisters, Cora Applegate of Earlham and Minnie Zelliot of Des Moines. Funeral services were in charge of Orlando Dick; interment was in Des Moines.

TRUSS—Rebecca Truss, on August 26, in a Logansport, Indiana, hospital, aged seventy-nine. She was a member of the Society of Friends at Wabash, Indiana. She is survived by her husband, Frank, four daughters, three sons, twenty grandchildren and several great-grandchildren. Funeral services were conducted by Lowell Kester of White's Institute.

WOODMANSEE—Pearl E. Woodmansee, on September 16, at Kokomo, Indiana, aged fifty-nine. She had been in failing health for several years. She was born July 19, 1896, the daughter of J. A. and Mary Browning Rash. She married Everett Woodmansee in 1915 and lived on a farm near Greentown until moving to Kokomo in 1922. She was a birthright member of the Society of Friends, and taught a Sun-

day School class at Union Street Meeting in Kokomo. Surviving are her husband and two brothers, Burdus of Greentown and Waldo of Tipton.

YORK—Herbert Roy York, on August 2 at Seattle, Washington. He died of heart attack, at the desk of the YMC. where he was employed part time. He was born October 10, 1885, of a pioneer family living on a homestead on the bank of the Snohomish River near Snohomish, Washington. He gave his life to the service of the Lord, joining the Society of Friends under conviction while still a high school student. His membership was transferred from the Everett, Washington, Meeting to Seattle Memorial Meeting in 1919 when he took up his life work as Secretary in the Seattle YMCA. He was very interested and active in the local Monthly and Quarterly Meetings, serving as Sunday School superintendent, and as Clerk of the Monthly and Quarterly Meetings for many years. Surviving are his wife, Vera; a son, Roy York of Seattle; a daughter, Mrs. George Kenny of Dallas, Texas; two brothers, Harry York of Clinton and Albert K. York of Portland, Oregon; a sister, Mrs. Edith Hickman of Seattle; and seven grandchildren. Memorial gifts toward pews for the Church are being received by the Seattle Memorial Meeting.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 1 Dallas N.E. Bible School, 9:45 a.m. Worship services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Evening Worship 7:30 p.m. Minister, George E. Perkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, First and Tenth Sts. Bible School 9:30; Worship service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Miller, minister, 2130 Channing Way, phone AS. 3-6170; Office Th 3-7531 (Th—Thornhill; AS—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park near Harvard Square Meeting for worship each First Day at 9:30 and 11 A.M. Telephone 3-8-6883.

Chicago, Illinois—Chicago Monthly Meeting, 8th Street and Artesian Avenue; Bible School 4:45; Worship 11:00; Western Avenue street car 108th Street. Lortoth Heusel, Minister, 10729 Applewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 8157.

Chicago, Illinois—The 57th Street Meeting of Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (meeting 6 p.m. supper there) every first Friday, Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie E. Porter, R. R. 2, Box 405, Sharonville, Ohio; none (Cinti) SY 1-4814. Pastoral Minister: Doranley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California—Friends Church, 600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45; Worship 11 and 7:30. C.E. 6:30; Prayer Mtg. Wed. 7:30. Glen and Mildred Rind, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting, one square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m.; Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Iron Streets, Church School 9:45 a.m.; Morning worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 West Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrenson S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 each first-day in Highland Park YWCA, Woodward Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 600 Maple Avenue. First-day school 10:30 A.M., 1st meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Avenue.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 9 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, South Main at Commerce, Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70710.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 9-8675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City, from May 1st to September 25th, each Sunday at 11 A.M.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoon at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone SY 6372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone FILmore 3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prelwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone EVERgreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45; Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, FI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone ASbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Leila Gordon. Office phone, AMherst 2-3373.

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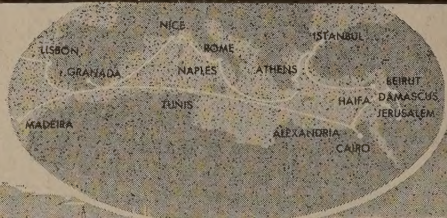
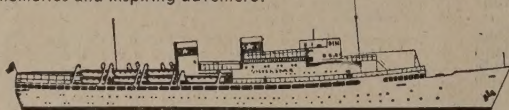
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